



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tocracy and the accompanying dismemberment of public institutions by franchises, the weight of taxation, all of these factors in social life led necessarily, since the balance of society had to be maintained, to the increasing dependence of that part of the population which was engaged in agricultural labor. Manorialization by various processes and under different names had advanced far in the non-Scandinavian counties by the time of the Conquest, although not so far nor so uniformly as the Domesday commissioners would have us believe. The allowance that is made for the many possible lines of development of the manor, and, with it, of the class of villeins, is very important, and also the examination of the distribution of the various types of settlements in certain counties along lines not ethnological, and the variations in the meaning of the Domesday *manerium*. Professor Vinogradoff finds that Domesday manors are not uniform, but may be divided into five types, the form depending in a great measure upon the existence of a demesne or home farm, and of the jurisdictional tie, or soke. The division into *inland* and *warland* and the relation of the parts of the manor to the geld is carefully studied. Back of the manor, and, in a sense, underneath it, Professor Vinogradoff finds the township the earlier, natural unit of society, an agricultural community with a certain corporate character, with by-laws of its own, in origin composed of a group of freemen who held each a hide, and who rendered military service and followed the communal courts. This "independent township", and side by side with it the "private estate cultivated by slaves or serfs", are "the fundamental units underlying the manorial organization".

Domesday Book remains slow to disclose all her secrets, but many of her difficult statements have gained new life and meaning from Professor Vinogradoff's investigations. Certainty, or even common agreement, on all points cannot be expected in a period for which the evidence is incomplete and difficult to interpret. Professor Vinogradoff's book is, however, much more than a series of special and important Domesday studies. Its highest value lies in the fact that it is a reasonable, well-ordered explanation of English society at an important moment, an explanation which is the result of a very comprehensive understanding of a difficult subject, and which shows a remarkable constructive power generally restrained by a knowledge of facts gained from the laborious compiling of Domesday statistics.

Les Légendes Épiques: Recherches sur la Formation des Chansons de Geste. Par JOSEPH BÉDIER, Professeur au Collège de France
Volume I. *Le Cycle de Guillaume d'Orange.* (Paris: Honoré Champion. 1908. Pp. 431.)

THE accepted theory of the origin of the leading French epic poems makes them at their inception ballads, celebrating the hero of some contemporaneous event. These ballads would grow with time into half-

narrative poems, and would absorb songs on local heroes who bore the same name. Finally poetical invention would come in, and complete the transformation of lyric into epic. This theory, hitherto unquestioned in its general outlines, is now tested by M. Bédier's studies, which begin with the volume on the cycle of William of Orange. Sifting out the history scattered through the French poems and the Latin legends on William, and comparing it with authentic statements of ninth-century writers, M. Bédier finds that both sources agree in making William a leader against the Saracens under Charlemagne and Louis, his son, and in converting him to monkhood in his later years. But he also discovers that this slight historical residuum could have been supplied to the minstrels by the records of the rival monasteries of Aniane and Gellone, with which William was connected, and that some facts, including the name of William's wife, could have been supplied only by these records. As to the absorption of the legends on local Williams by the epic of the great William, who was duke of Toulouse, in history, there is no evidence at all. All the Williams of the poems are manifestations of the one real warrior-saint, and the particular poem which is supposed to prove a multiplicity of Williams, the *Couronnement de Louis*, is shown in a hundred or more brilliant pages to prove the opposite. It has unity of hero, and unity of action.

The historical element in the cycle being determined and its distribution through the leading poems clearly shown, the question as to the respective dates of these principal poems and the nature and composition of their immediate predecessors arises. Analyses of all the epic material on William which is available, confirmed by the lesson drawn from a comparison of the earliest-known poem of the cycle, the *Chanson de Guillaume*, with its later revisions, seem to establish beyond a doubt that the poems at hand, and surely the reworkings of the *Chanson de Guillaume*, are more consistent, less unfinished, more reasonable than the compilations which preceded them. And epic development, if development there is, is from the disorderly to the orderly, from the confused to the logical.

The cycle of William of Orange, therefore, is in no sense the final form of folk-songs, contemporaneous with the events and heroes celebrated, and gradually evolving from simplicity to complexity. On the contrary it owes its birth to the rivalry of the monasteries of Aniane and Gellone, which exploited William's actual relations with themselves. To attract to their shrines the pilgrims who journeyed along the neighboring highway from Paris to Santiago, they magnified in emulation the prowess of the soldier-saint, whose tomb they guarded and relics of whom they provided for the worship of the faithful. And making common cause with the minstrels, who won their bread along the same artery of piety and commerce, they entered into collaboration with them for their mutual profit, furnishing the material which the singers embellished and carried abroad. The peculiar facts drawn from the records

of the monasteries, and certain Provençal forms of proper names in the poems betray this conspiracy.

The importance of M. Bédier's conclusions cannot be minimized. They affect the history of epic poetry in all ages. However they may be received, they will compel by the force and incisiveness of the arguments through which they are reached the adoption of a more practical method by other investigators, and one which will be more productive in lasting results. So far as the cycle of William is concerned, M. Bédier has destroyed the idea of a fusion of separate traditions in the legend of one glorious homonym. And at the same time he has disclosed the great source of its epic material in the stories of interested monasteries, fabricated for the use of minstrels. But the period for this partnership, which M. Bédier would set near the first Crusades, when the vagabond singers, filled with pious zeal, would come upon the relics of the great Christian chieftain and would learn of his deeds, seems too late by half a century or more. And, after all, how did the monks become aware of the value of their assets? Has M. Bédier positively proven that popular tradition, nay, even a folk-song, did not give them the hint?

F. M. WARREN.

The Dawn of the Constitution, or the Reigns of Henry III. and Edward I. (A. D. 1216-1307). By Sir JAMES H. RAMSAY, Bart., of Bamff, M.A., LL.D. (London: Swan Sonnenschein and Company; New York: The Macmillan Company. 1908. Pp. xxxii, 591.)

IN this work Sir James Ramsay continues his essentially narrative history of England through the reigns indicated. The interpretation of events is to be gathered, partly from direct statement, but mainly from the sequence of the action. This does not mean, however, that the author does not evince decided views as to interpretation or emphasis.

So far from giving the customary laudation to the political activity of the Franciscans in Henry's reign, Sir James plainly minimizes and even deprecates it. Although, of course, bound to mention their relations with Earl Simon, Bishop Grosseteste and the University of Oxford (pp. 51, 116, 136, note 2, 247), he lays equal stress on their utility to the king and pope, particularly in matters of finance (pp. 92, 115 ff.; cf. p. 213). The authorship of the *Carmen de Bello Lewensi* is definitely assigned to a non-Franciscan writer (p. 303, note 5).

Equally notable is the attitude of reserve adopted toward Simon de Montfort in general, and in particular toward his Gascon administration (pp. 132, 135; cf. pp. 246-247, *et passim*). Sir James, moreover, obviously thinks the "*Forte nominabitur recte leopardus*" of the *Song of Lewes* a better text for treating Edward than the "*Pactum Serva*" of the tomb at Westminster. Apparently the author would agree with Professor Jenks's view that Edward was probably waiting for Llewelyn